DOCUMENT RESUME

ED 212 107 EC 141 510

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TITLE A Multiethnic Curriculum for Special Education Students.
INSTITUTION Council for Exceptional Children, Reston, Va.
SPONS AGENCY Office of Elementary and Secondary Education (ED), Washington, D.C. Ethnic Heritage Studies Program.
REPORT NO ISBN-0-86586-125-0
PUB DATE 82
GRANT G008005095
NOTE 56p.
AVAILABLE FROM The Council for Exceptional Children, Publication Sales, 1920 Association Dr., Reston, VA 22091 ($7.50, Publication No. 236).

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS American Indians; Asian Americans; Black Students; Cultural Influences; Curriculum Guides; *Disabilities; Elementary Secondary Education; *Ethnic Studies; Films; Filmstrips; Immigrants; Instructional Materials; *Learning Activities; Mexican Americans; *Minority Groups; *Multicultural Education; Puerto Ricans; Social Discrimination

ABSTRACT

The curriculum guide focuses on presenting ethnic heritage information to special education minority group students. Activities are listed in terms of background, objectives, materials, teaching time, and task guidelines for five units: identity, communication, life styles, immigration and migration, and prejudice and discrimination. Each unit also provides information on resource films and filmstrips. Activities are explained to adhere to the basic principles of multiethnic education, multicultural education, and ethnic studies. In developing the guide, the experiences and perspectives of five ethnic and cultural groups were drawn upon: American Indians, Asian Americans, Black/Afro Americans, Mexican Americans, and Puerto Ricans. A bibliography of approximately 200 books and periodicals concludes the document. (CL)

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ED212107

A Multiethnic Curriculum for Special Education Students

Susan H. Kamp
Philip C. Chinn

U.S. DEPARTMENT OF EDUCATION
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The Council for Exceptional Children

EC141510

Published in 1982 by The Council for Exceptional Children,
1920 Association Drive, Reston, Virginia 22091.

Library of Congress Card Catalog Number 81-71820

ISBN 0-86586-125-0

The work herein was done pursuant to grant number G008005095 from the Ethnic Heritage Studies Program, U.S. Department of Education. The opinions herein, however, do not necessarily reflect the position or policy of the U.S. Department of Education, and no official endorsement by the U.S. Department of Education should be inferred.

Printed in the United States of America.

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Preface

In every classroom in the United States there are students who represent an ethnic group. Some individuals exercise and emphasize their ethnicity to a greater extent than others, while some may function essentially as nonethnics. Some individuals have little if any choice. Their ethnicity is forced on them by their family or by others who surround them.

The United States is perhaps the most multiethnic country in the world. Ethnic enclaves exist throughout the country and many individuals who live away from the enclaves still maintain their ethnicity. The multiethnic nature of our country contributes to its inherent richness. This country has become a unique entity through blending its many cultures to form the "American Culture."

While ethnicity is a fact of life and contributes to this country's greatness, it also contributes to its problems. Extreme ethnocentric behavior among some individuals leads them to adopt attitudes of superiority and arrogance toward other ethnic groups, particularly ethnic minorities.

Approximately one third of our national special education population is composed of ethnic minorities. The other two thirds of the classroom population consist of individuals from majority ethnic groups. The curriculum described in this book was developed to help students to better understand and appreciate their ethnicity. It was also developed to help each student to better understand and appreciate ethnic differences and thereby enhance peer relationships.

The successful development of the project was contingent on the assistance of a number of individuals. A project advisory council consisting of a number of prominent individuals in the fields of ethnic studies, multicultural education, and special education was formed to provide the project staff with expertise in their respective fields. It was this advisory council that provided direction and continual advice to the project throughout the development of the curriculum. Members of the advisory council critiqued the manuscript to help insure the appropriateness of the activities, as well as their accuracy and ethnic authenticity.

Another group of individuals to which the Council is indebted are those administrators and teachers in the field who greatly enhanced the development of the project by field testing the curriculum. In its present form, the curriculum includes the combined suggestions of both field test personnel and advisory council members.

Since there were many suggestions, the project staff used its judgment to determine which suggestions were to be utilized. (The majority were incorporated.) Thus, while the curriculum represents the combined opinions and suggestions of these two groups, the curriculum itself does not represent the opinions or views of any particular individual.

The Council for Exceptional Children is grateful for the opportunity to develop this curriculum and expresses its appreciation to the Ethnic Heritage Studies Program of the United States Department of Education whose funding made the project possible.

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Introduction

In an attempt to remedy the significant void that exists in special and regular education in educating ethnic minority special education students as to their ethnicity and the ethnicity of others, The Council for Exceptional Children has developed this curriculum guide. The project was funded by the U. S. Department of Education to help meet this need and to provide ethnic heritage curriculum materials designed and available for use with special education students.

Because of the large representation of minority students in some special education classes, it is important to provide these students with information that will enable them study their own ethnic heritage and that of many of their classmates. By being more knowledgeable about themselves, the students' self-concepts and feelings of self-worth should be enhanced.

Many of the materials contained in this curriculum were adapted from earlier Title IV ethnic studies projects. In order to meet the needs of the special education students, modifications were made to increase their usability. Activities and lessons have been made as concrete as possible. Activities in the curriculum change often in order to maintain the interest of students with short attention spans. In addition, concepts are repeated in the lessons in order to facilitate learning and retention. Many of the lessons have been developed at a high interest-low vocabulary level in order to meet the needs of students with limited language and writing skills. Finally, the worksheets and handout materials have been developed that are succinct and simple in order to minimize confusion for students who are easily distracted by too many stimuli.

BACKGROUND

In order to teach and understand the concepts within this multicultural curriculum, an understanding of what is meant by *culture, ethnic groups, multicultural education,* and *ethnic studies* is desirable. The following definitions and concepts were used as the theoretical base for determining the units to be taught and the content within the units.

Culture

Everyone has culture. Unfortunately some individuals would suggest that anyone from a culture different from theirs or from the mainstream culture is culturally deprived (Gollnick & Chinn, 1982). However, anthropologists and sociologists have tended to view culture as a way of perceiving, believing, evaluating, and behaving (Goodenough, 1976). Culture provides a blueprint that determines the way an individual thinks, feels, and behaves. Each of the students in your classroom has a rich cultural background. Some aspects of their culture are shared by you and the other students in the class since we all belong to the macroculture—the basic culture that most of us who live in this country (and in a particular community) share. Some aspects of each student's culture, however, are shared only with family, immediate community, and perhaps a few classmates.

In addition to macroculture membership, each individual belongs to a number of subsocieties or subcultures that are often referred to as *microcul-*

tures. These microcultures consist of groups that share cultural patterns that are not common to the United States macroculture. These cultural groups have distinctive cultural patterns while sharing some cultural patterns with all members of the United States macroculture. People who belong to the same microculture share traits and values that bind them together. Microculture identity is based on a number of traits or values that are learned as part of one's identity with national or ethnic origin, religion, gender, age, socioeconomic status, primary language, geographic region, and even a handicapping or exceptional group (Gollnick & Chinn, 1982).

All people have similar basic physiological and psychological needs. These needs must be met in order for the individual to survive. To a great extent, culture defines how these needs are met. For example, the foods we eat, when we eat, and how we eat may all be determined by culture. Likewise, how we speak, what we believe, and how we behave are usually determined by culture (Gollnick & Chinn, 1982). The fact that a particular Black American eats a certain food may be a function not only of being Black (culture related to ethnicity), but could also be a function of socioeconomic status and living conditions that are forced or imposed by society in general (culture related to socioeconomic status).

As a teacher, you may expect to have eye contact with your students when you are speaking to them. Most of your students will meet this expectation. However, a Navaho student may begin to irritate you by looking down at the floor as you speak. The irritation is based on your cultural values (macroculture) that lead you to consider such behavior an indication of disrespect. The student, however, may be looking down at the floor because of cultural values (ethnicity) which suggest that looking directly at you would be disrespectful. Another Navaho student may look you directly in the eyes—not out of disrespect, but because of acculturation into the macroculture.

While there are numerous microcultures that could be studied, this curriculum will address culture from the perspective of ethnicity. Only a small number of ethnic groups will be discussed. However, it is anticipated that using this unit will encourage you and your students to study other ethnic groups and other aspects of culture.

Because you are even considering teaching an ethnic studies curriculum, you are probably more sensitive than most other educators toward the individual needs and differences of your students. Your attitude toward cultural differences will have a profound effect on your students. Your acceptance and appreciation for your students' culture will enhance their own self-concepts and self acceptance. It will also encourage and facilitate the students' acceptance of one another. As you observe cultural differences, you will also learn to recognize how they relate to learning style. This will ultimately influence your effectiveness as a teacher, and will allow you to better provide for the personal and educational needs of your students.

Ethnicity

The United States is perhaps the most multiethnic nation in the world today. American Indians, our indigenous population, make up less than 1% of our total population. The remaining 99.4% are either recent immigrants or have ancestors who were immigrants to this country (Gollnick & Chinn, 1982).

The population of the United States is made up of at least 106 different ethnic groups (Thernstrom, 1980).

Ethnicity derives its meaning from the Greek word *ethnos* which means *people* or *nation* (Gordon, 1964). *Ethnicity* has been defined as:

> A collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood. Examples of such symbolic elements are: kinship patterns, physical contiguity (as in localism or sectionalism), religious affiliation, languages or dialect forms, tribal affiliation, nationality, phenotypical features, or combinations of these. A necessary accompaniment is some consciousness of kind among members of the group. (Schermerhorn, 1970)

The feeling of peoplehood is typically developed through family, friends, and neighbors with whom one shares the same intimate characteristics of living (e.g., baptisms, marriages, funerals, etc.). Members of an ethnic group share a history, a language (whether or not they can speak the language), value system, customs, and traditions (Gollnick & Chinn, 1982).

While many ethnic enclaves exist in the United States (e.g., Harlem, Spanish Harlem, Chinatown, Little Italy), one does not have to live in an ethnic community to identify strongly with an ethnic group. Individuals may choose to maintain ethnic values, customs, and traditions wherever they live. Some individuals choose not to be actively involved in their ethnic groups and function essentially as nonethnics.

Ethnic groups are inherently ethnocentric, regarding their own cultural traits as natural, correct, and superior to those of other ethnic groups whose members may even be perceived as odd, amusing, inferior, or immoral. Their ethnic pride serves to maintain group cohesiveness which in turn maintains the identity of the ethnic groups (Gollnick & Chinn, 1982). Excessive ethnocentric behavior coupled with lack of understanding of other ethnic groups can lead to serious consequences. Bigotry, prejudice, and racism may result.

Lack of ethnic identification can also lead to problems for some individuals. Certain physical features, skin pigmentations, and surnames sometimes immediately assign a person to a particular group. A Black American or a Chinese American, for example, can not escape ethnic identification even if the individual professes to function as a nonethnic. Thus, understanding one's ethnicity can allow a person to better address the issues of ethnicity, even if he or she decides to function as a nonethnic. Ethnic studies not only provide individuals with an opportunity to study and appreciate their ethnic heritage, but they provide each student with an opportunity to move away from the biases, prejudices, and racism created by excessive ethnocentrism. Such studies allow each student, as well as the teachers, to gain an appreciation and understanding of the ethnic backgrounds of the other students in the class.

Multicultural Education

> Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be presented and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism. (AACTE, 1973, p. 264)

MULTIETHNIC EDUCATION

Multiethnic education is a component of multicultural education. While multicultural education examines the various microcultures or variables that contribute to the make-up of a microculture, (e.g., religion, socioeconomic status, sex or gender, ethnicity, etc.), multiethnic education focuses on ethnicity and the various ethnic groups that comprise our society. Multiethnic education examines the cultural make-up of many ethnic groups and reflects ethnic diversity in the curriculum.

Multiethnic educators are concerned with the total educational environment. They believe that the educational institution, as well as the curriculum, should reflect a multiethnic atmosphere. This includes not only studying about diverse cultures but also providing an educational setting and staff where the diverse cultures can have equal educational opportunities and where ethnic diversity can be encouraged (Klassen & Gollnick, 1977).

Ethnic Studies

Ethnic studies is the "scientific and humanistic study of the histories, cultures and experiences of the ethnic groups within a society" (Klassen & Gollnick, 1977, p. 4). It includes the objectives, materials, and methods used to study diverse cultures within educational settings. The key concepts and generalizations usually taught in an ethnic studies curriculum are based on many disciplines. In order to truly begin to understand ethnicity, an ethnic studies curriculum should include some key concepts from each of the following disciplines:

- *Anthropology:* cultural diversity, cultural assimilation, acculturation, ethnocentrism.
- *Economics:* production and consumption in goods and services, poverty, economic exploitation.
- *Geography:* geographical regions, environmental perceptions, ethnic enclaves.

- *History:* change, historical bias, migration-immigration.
- *Political Science:* power, social protest.
- *Sociology:* prejudice and discrimination, racism, values, ethnic groups.
- *Psychology:* self-concept, identity. (Banks, 1979, p. 50–91)

This curriculum guide contains lessons that introduce the concepts of identity, communication, life styles, immigration and migration, and prejudice and discrimination. Many of the other key concepts are tangentially included within lessons but are not fully developed. The method of instruction generally provides a comparison of the concepts and information relevant to the ethnic groups throughout the disciplines listed.

The Multiethnic Curriculum

The multiethnic curriculum described in this book adheres to the basic principles of multicultural education, multiethnic education, and ethnic studies and formulates an appropriate instructional process for exceptional minority group students. In keeping with the belief that multicultural education enhances cultural pluralism, this curriculum enables students to develop a sense of appreciation for their own ethnic identity, as well as an appreciation for the ethnic heritage of others. To aid the teacher, units have been developed on five concepts that are pertinent to all ethnic groups.

Because American society is made up of culturally and ethnically diverse parts, sample activities are provided that integrate the experiences and perspectives of five groups: American Indians, Asian Americans, Black/Afro-Americans, Mexican Americans, and Puerto Ricans. Each unit contains several sample lessons that can be used with special education students. The student should feel free to add experiences and perspectives to other ethnic groups that may be more appropriate for a particular classroom setting.

The lessons are designed with the needs of special education students taken into consideration. Factors such as interest level, reading level, appropriateness and accuracy of content, instructional level, cognitive ability of the students, equipment, and teacher/learner interaction were considered as the lesson objectives, background information, and task guidelines were written. Where credit is not given to another Title IX project, the activities were developed by a project staff member.

Resources have been included in the curriculum guide to enhance the teacher's knowledge about the topic and to aid in the writing of additional lessons.

PROJECT GOALS

The goals of the ethnic heritage curriculum are made up of three components—knowledge, skills, and attitudes.

Knowledge

1. Students will be able to see the diversity of American society.
2. Students will be able to understand the Asian American, American Indian, Black/Afro-American, Mexican American, and Puerto Rican cultures.

Skills

1. Students will develop the ability to actively and positively act as advocates to combat prejudice within themselves and within others.
2. Students will be able to identify similarities and differences between ethnic groups.
3. Students will be able to relate to people of diverse groups.
4. Students will be able to effectively communicate the positive attributes of a multicultural society.
5. Students of different ethnic groups will actively participate in activities.

Attitudes

1. Students will be able to appreciate the diversity in a multicultural society.
2. Students will be able to appreciate similarities and differences within and among ethnic groups.
3. Students' self-concepts will be aided when exposed to multicultural information about their own and other ethnic groups.
4. Students will be able to willingly accept the diversities of others.

Unit 1: Identity

One way identity is developed is through the culture in which we are raised. *Culture* is defined by anthropologists and sociologists as one's way of perceiving, believing, evaluating, and behaving (Good-enough, 1976). It involves the achievements of a group that differentiate it from any other group. This unit provides activities through which students will be able to increase their awareness of their own identity and to better understand their own culture and the culture of others.

TEACHING CONCEPTS

- Who am I?
- Who are we?
- What is an ethnic group?
- What does it mean to belong to an ethnic group?

DESIRED OUTCOMES

1. To show how cultural factors influence the development of identity.
2. To show how one's own identity is achieved.
3. To develop a positive self-concept.
4. To develop a sense of appreciation and acceptance toward people of other ethnic groups.
5. To show how other people's perceptions influence your own identity.
6. To be able to describe an ethnic group.

ACTIVITY 1: WHO AM I? WHO ARE WE?*

Background: It is important for students to know who they are so that they have a basis for comparing similarities and differences within and between ethnic groups. When exploring who they are, they should find information about their ancestors, culture, history, and traditions and develop a sense of ethnic and personal pride.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Identify and list components determining their own ethnic heritage.
2. Discuss the characteristics that place them in an ethnic group(s).
3. Be aware that being a member of an ethnic group is just one aspect of their identity.

Materials: Who Am I? handout

Teaching time: One and a half hours will be needed for this activity

Task guidelines:

1. Introduce the Identity Unit by giving an overview of what the unit is about. Explain that every person has an identity which is developed through the culture in which he or she is raised. Identity includes physical appearance as well as beliefs, behaviors, and perceptions.

2. Divide the class into categories by directing students into groups based on the following:

   Physical differences
   Sex (e.g., boys, girls)
   Eye color (e.g., blue, brown)
   Height (e.g., over 4'6", under 4'6")
   Hand dominance (e.g., left, right)

   Clothing differences
   Shoes (e.g., brown, sandals)
   Sweaters (e.g., red, pullover)
   Hats (e.g., yes, none)
   Clothing colors (e.g., blue, green)

   Housing differences
   Single dwelling
   Apartment building
   Townhouse

3. After directing the students into groups, use the experience to ask the following discussion questions:
   In what way are our needs (e.g., food, home, family) the same?
   In what way are our needs (e.g., food, homes, traditions) different?
   What would it be like if we were all the same?
   Are these differences really important?
   Do these differences help us to understand each other or to misunderstand each other?

4. Lead a discussion on the students' similarities to and differences from their family members, and then similarities and differences *between* students, their family members, and neighbors. Categories can be listed on chalkboard to facilitate the activity.

5. Ask students if they know to which ethnic group(s) they belong. Define words such as *ancestor, culture,* and *traditions.*

6. Discuss what it is that makes a person belong to an ethnic group. Develop a definition of an *ethnic group* that could read something like: "An ethnic group is a group of people with common ancestors, culture, history, and traditions who have developed a sense of ethnic and personal pride." How are the similarities and differences listed above related to this definition of an ethnic group?

7. Being a member of an ethnic group is just one way of identifying a person. There are many other characteristics that are used to identify "Who Am I?" Review the list on the chalkboard. Give each student the *Who Am I?* handout. Ask them to take the handout home and, with the help of their parents, complete it.

8. Discuss handout responses in class the next day. The students should be able to list or draw characteristics such as ancestors, traditions, sex, race, etc., that make them who they are.

9. Give each student a piece of construction paper with *Who Am I?* written on it. Encourage them to use ideas from the handout and to draw a picture of *Who Am I?* They can draw the country their ancestors came from, foods, homes, hobbies, etc.

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*Adpated from Wei, William, *Prejudice and ethnocentrism: A curriculum and resource manual for elementary school teachers.* Illinois State Office of Education, 1978, pp. 43–44.

Who Am I?

Ancestors

1. Parents and grandparents (names, where they came from, etc.):

Culture

1. Ethnic foods my ancestors ate or that my family still prepares:
2. Ethnic arts and crafts I can do:
3. Ethnic games I play:
4. Ethnic literature I enjoy:

Traditions

1. Ethnic holidays I celebrate:

Sense of Ethnic and Personal Pride

1. Languages I speak or read:
2. Ethnic aspects of my home and neighborhood:

ACTIVITY 2: SENTENCE COMPLETION*

Background: Every person has a need to develop his or her own own self-concept and self-acceptance. One way that we can gain insight into ourselves is to respond spontaneously to questions about ourselves.

Objectives: At the conclusion of this activity, the students will be better able to:
1. Identify characteristics about themselves.
2. Discuss what they value and find important.
3. Discover if the characteristics that matter to them are ethnically related.

Materials: None

Teaching time: This activity will require 30 to 45 minutes to complete.

Task guidelines:
1. The teacher and students form a circle.
2. Elicit one-word responses from the students by having them complete the following sentences:
   a. The thing I like best is . . .
   b. The thing that makes me unhappy is . . .
   c. The thing that I like least about school is . . .
   d. The thing that I like best about school is . . .
   e. When I grow up I want to be . . .
   f. The thing that makes me most angry is . . .
   g. My favorite hobby is . . .
   h. The thing that is most important to me is . . .
3. Use a flowing circle to elicit responses from the students. If a student does not have a response, move on, but encourage him or her to think of one.
4. Place the above sentences on cards backed with flannel or on flocked paper. Also make up cards with one-word responses on them. Have the students manipulate the sentences and responses on a flannel board.
5. Ask the students to explain their responses more thoroughly. Are the students' answers similar? Do the answers reflect a particular ethnic group (probably not)? Try to avoid stereotyping.

*Adapted from Wei, William, *Prejudice and ethnocentrism: A curriculum and resource manual for elementary school teachers*. Illinois State Office of Education, 1978, pp. 16–22.

ACTIVITY 3: COAT OF ARMS*

Background: Coats of arms and shields are hereditary symbols which can be used to express and represent one's interests, characteristics, and identity. Any symbol can be used to represent a person's ethnic group, interests, or beliefs.

Objectives:
At the conclusion of this activity, the students will be better able to:
1. Create a coat of arms or other symbol that represents themselves.
2. Identify things in which they are interested.

Materials: Coats of Arms

Teaching Time: This activity will require 30 to 45 minutes to complete.

Task guidelines:
1. Explain and describe a coat of arms.
2. Pass out blank coats of arms. Allow students to use the handout coat of arms or to draw another symbol.
3. In the coat of arms or other symbol have students draw or paste illustrations that represent things or ideas that would identify them (e.g., favorite color, things that make them happy, things that are important to them, where they spend a lot of time). Answers will be concrete.
4. Discuss the students' work. Summarize that these are symbols of our identity. Some are because of our ethnic background, such as . . . (give examples).
5. Display the coats of arms on the bulletin board in the classroom or hall.

Note: Teachers should do a coat of arms or their own symbol along with the students. Everyone gets public credit for completing a coat of arms or other symbol, including the teacher.

*Adapted from Pritchard, Linda, *Tracing individual ethnic sources, grades 4–6*, 1979, pp. 16–19.

COMPLETED COATS OF ARMS

Favorite Food
—Fish and Rice

ACTIVITY 4: DRAW YOURSELF

Background: Another aspect of identifying oneself is to describe personal appearance.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Identify physical characteristics that would describe themselves.
2. Complete a drawing of a figure with characteristics that match their own.

Materials: Butcher paper, crayons, felt-tipped markers

Teaching Time: Two hours will be needed to complete this activity.

Task guidelines:

1. Explain to the students that the way they look is unique—that no two people look exactly alike.
2. Have the students name the physical characteristics they would use to describe themselves.
3. Have a student lie on a piece of butcher paper then trace around him or her. Trace an outline of every student in the class.
4. Have the students color their figures front and back. Have them draw their eyes, mouth, skin, clothes, hair, etc. Encourage them to make the figure look just like themselves. Allow the students to select the colors they feel reflect themselves.
5. Cut out the figures and hang them around the room.
6. Point out that the pictures are just the outer surface, that your identity includes more than what you look like on the exterior.

Alternate activity: Follow task guidelines 1, 2, 6 above, but use a *Polariod* (Instant) or *Kodak Colorburst* camera and pictures for guidelines 3, 4, and 5. This activity may be more appropriate for some physically handicapped or older students.

RESOURCES

Films

Black roots. AMDOC, 1970, 61 min., color. Describes the beauty, anger, and pride of Blacks in the U.S.

Chicano. BFA, 1972, 23 min., color. Presents a variety of points of view and attitudes which reflect the diversity within the Mexican American community concerning the term *Chicano.*

Evan's corner. BFA, 1969, 24 min., color. Shows the story of a Black family living in a small flat.

Free to be . . . You and me. McGraw-Hill, 1974, 42 min., color. Explores the idea of freedom and being what you want to be.

Geronimo Jones. LCA, 1970's, 16 min., color. depicts story of a young Indian boy living on a Papayo reservation in Arizona who is searching for his own identity in American Society.

Lonnie's day. CORT, 1969, 14 min., b/w. Shows day in the life of a Black 8-year-old boy.

Losing just the same. IU, 1967, 60 min. Illustrates the hopes and despair of one California Black family.

The quiet one. TEXF, 68 min., b/w. Shows effects of the ghetto, Harlem, on a 10-year-old boy.

The snowy day. WWS, 1964, 6 min., color. Depicts Ezra Jack Keats' story of a boy's delight in playing in the snow.

Sui Mei Wong: Who shall I be? LCA, 1970's, 17 min., color. Presents story of an 11-year-old girl who lives in both the Chinese and American worlds of Los Angeles.

Walk in my shoes. MGHT, 1963, 54 min., b/w. Shows the various walks of life among Black Americans.

Whistle for Willie. OP, 1967, 8 min., color. Presents Ezra Jack Keats' story of a boy named Peter who learns to whistle so he can call his dog.

William: From Georgia to Harlem. LOCA, 1971, 15 min., color. Depicts a story about adjusting to a move from a farm in Georgia to Harlem.

Filmstrips

Children of the inner city. Singer. Six filmstrips, three records, and a teacher's guide. Presents the daily activities, cultural backgrounds, and unique problems of six different racial and ethnic groups in the inner city.

Growing up Black. Schloat. Four color sound filmstrips. Reveals what it is like to be Black in America.

The history of the Black man in the United States. Educational Audiovisual, 8 sound filmstrips. Covers the history of Black people from colonial times to the present.

The Japanese Americans: An inside look. Japanese American Curriculum Project, San Mateo, CA. Two filmstrips. Highlights the problems and hopes of Japanese Americans.

Minorities have made America great. Schloat. 12 color filmstrips, program guide and records. Traces the history of major ethnic groups in America and their struggles and contributions.

Story of America's people. Eye Gate House. Filmstrips and teacher's guide. Discusses the contributions of different ethnic groups to our culture.

Unit 2: Communication

Communication and communication skills play an integral role in understanding people. Each person has his or her own values, attitudes, beliefs, and experiences, and if they are ethnically different than yours, the communication problems can be compounded. These differences become apparent when individuals are trying to communicate with each other. As Thomas Kochman said:

> Communication is difficult even among people who share the same cultural code. Because of the ever-present possibility of being confronted with an unfamiliar culture sign it is even more difficult among people who operate from different codes . . . Cross-cultural interference occurs when communicants who operate from different codes interpret the same behavior according to respectively different, and often conflicting, code perspectives . . . What can cause cross-cultural interference then is not only a different structuring of one's perception as to what is happening but a different attitude toward it as well. (Kochman, 1971, 3–4)

In order for effective communication skills to exist between and among ethnic groups, students must become familiar with the language and vocabulary of different ethnic groups, understand different ethnic attitudes toward communication, and know how different groups communicate. Each ethnic group has a unique vocabulary and language which can confuse or intimidate others if they do not understand the code. The same confusion and intimidation can occur due to misunderstanding nonverbal cues. Style of delivery, contextual meanings of words, audience reactions and participation, and the social context in which the speech occurs vary between ethnic groups and individuals, and if not understood, can lead to conflict, prejudice, and stereotyping.

Emotions, as well as verbal and nonverbal communication, are important for communicating with others. The performing arts (e.g., music, art, drama, and dance) can be used to express emotions using both verbal and nonverbal communication.

The following sample activities will help the students understand the communication process for ethnic groups.

TEACHING CONCEPTS

- Verbal/nonverbal communication
- Language differences
- Emotions
- Performing arts

DESIRED OUTCOMES

1. To be aware of the cultural factors of communication.
2. To be aware of the diversity of communication styles and languages.
3. To understand that language reflects a person's culture.
4. To develop effective communication skills with ethnic groups other than one's own and with one's own.
5. To develop sensitivity to others.
6. To understand the learning styles of different ethnic groups.
7. To be aware that culture is transmitted in part through music, drama, dance, and art.

ACTIVITY 1: WAYS OF COMMUNICATING

Background: The ability to communicate is essential to understanding others. Ethnic groups as well as individuals have ways of expressing themselves that are characteristic of them and/or their cultural group. This unit will explore different ways people communicate.

Objectives: At the conclusion of this activity, the students will be better able to:
1. Lists ways of communicating verbally and nonverbally.
2. Understand that communication between and among people of different ethnic groups is necessary and difficult.

Materials: None

Teaching Time: One hour will be needed for this activity.

Task guidelines:
1. Introduce the Communication unit by giving the students an idea of what the unit is going to be about. Explain that communication is necessary between and among ethnic groups and individuals. Use this activity to explore the different ways people communicate. The other activities in this unit will expand on the various ways of communicating.

2. Explain that people express themselves in words (talking, printed material) and in actions (art, dance, drama, expressions). List examples of the two kinds of communication.

Words	Actions
talking	art
writing	dance
language	facial and body expressions
using symbols	sign language

3. Assign each student an example. Have them create a way to express *peace, love, anger, joy,* and *confusion.* Have them demonstrate their examples.

4. Discuss how communication, when expressed in different ways, can still be understood. Why do we need to communicate? Can you always understand what a person is trying to say? Does interaction have to occur? Can misunderstanding happen even when you really think you're expressing yourself clearly? How? When?

ACTIVITY 2: COMMUNICATING WITH SYMBOLS*

Background: People relate to each other in two ways—verbally, through words, and nonverbally, through facial expressions and body language. Each ethnic group has a verbal language (e.g., Mexican Americans and Puerto Ricans speak Spanish, Japanese speak Japanese, Chinese speak Chinese). Some individuals within ethnic groups speak English but use a distinctive dialect (e.g., Black/Afro-Americans). American Indian tribes also have their own languages. Many vocabulary words that are used in everyday conversation have their origin from Indian culture. The Cherokee language, for example, has a picture language that was once used.

Objectives: At the conclusion of this activity, the students will be better able to:
1. Understand that verbal communication is only one aspect of communication.
2. Identify vocabulary of Indian origin.
3. Verbalize the meaning of Indian picture vocabulary.

Materials: Indian vocabulary handout, the Chief's Journey handout, and the Bearskin handout.

Teaching time: This activity will require 1½ hours to complete.

Task guidelines:
1. Motivate the students to do the lesson by verbalizing the background information.

2. Discuss the fact that most Indian tribes have their own language. One example is the Cherokee picture language which was created before the Indian people had an alphabet. A language was needed so that people within the tribe could talk to each other.

3. Read the picture vocabulary together and then try to write a story using the picture concepts.

4. Pass out the bearskin handouts (early picture stories were commonly written on animal skins)

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*Adapted from *An ethnic studies guide and resource manual for the Carolinas,* 1979, pp. 128–132 (ED 183 494).

and have the students continue to write picture stories using the same vocabulary. You could suggest that they write about a hunting trip or a journey through the mountains.

5. Discuss the fact that many Indian words can be found in our everyday language; point out that many foods and states have Indian names. Discuss some of these words.

6. Point out that talking and writing are just two forms of communication. However, through talking and writing, people of different ethnic groups can begin to understand each other.

INDIAN VOCABULARY

Word	Tribe	Meaning and Indian Word
Avocado	Nahuatl-Aztec	Ahuacatl
Maize	Arawak	Mahiz
Pecan	Algonkian	Pakan
Potato	Taina	Batata
Tomato	Nahuatl-Aztec	Tomatl
Hominy	Algonkian	Rockahominy
Tobacco	Arawak	?
Squash	Algonkian	Asquash askoot
Chipmunk	Algonkian	
Raccoon	Algonkian	Arkun—"scratcher"
Skunk	Abenski	Segonku
Tuxedo	Algonkian	Taken from the name of the Tuxedo Club at Tuxedo Lake, New York.
Papoose	Algonkian	Papoos—"baby"
Squaw	Algonkian	Squa—"woman"
Tepee	Siouan	Tipi
Toboggan	Algonkian	Tobagun
Wampum	Algonkian	Wampumpaeg—"string of white beads"
Wigwam	Algonkian	Wigwam—"lodge"

STATE NAMES OF INDIAN ORIGIN

Alabama: "Those who clear the land or thicket" (for farming purposes). The name of the Muskogean tribe, Alibamu.

Alaska: "Great Country," Eskimo: al-ay-es-ka.

Arizona: "Little springs" or "few springs," *Papago:* Ari-sonac or "dry belt." *Spanish:* Arida Zona (questionable).

Arkansas: "Downstream people." French corruption of Algonkian name for the Quapaw.

Connecticut: "River of pines." Algonkian name for the river Connittecock or Quonecktacut. Also means, "long river," "river whose water is driven by winds or tides."

Dakota (N and S): "Allies" or "friends." Tribal name of the Sioux.

Idaho: "It is sun up" or "Behold, the sun coming down the mountain." Also translated as "Gem of the mountains." *Shoshone:* contraction of exclamation, "Ee-da-how."

Illinois: "The man, perfect and accomplished." Name of an Algonkian tribe, Inini. Pronounced *Illini* by the French; the *ois* is also French.

Indiana: "Land of the Indians."

Iowa: "Sleepy ones." *Sioux:* Alaouez (origin uncertain). Other meanings: "This is the place," "Beautiful land."

Kansas: "Wind people," "Small wind people of the south wind," or "Makes a breeze near the ground." *Sioux:* Kansa. Also a tribal name.

Kentucky: "Meadow land." *Iroquois:* Kentake. May also be, "Land of tomorrow," *Wyandot:* Ken-tah-toh, "Dark and bloody ground," "River of blood". *Cherokee:* Ken-tuck-e, "Prairie."

Massachusetts: "At or about the great hill." Algonkian tribal name.

Michigan: "Great water." Illinois Confederacy tribal name: Michigamea. (Algonkian)

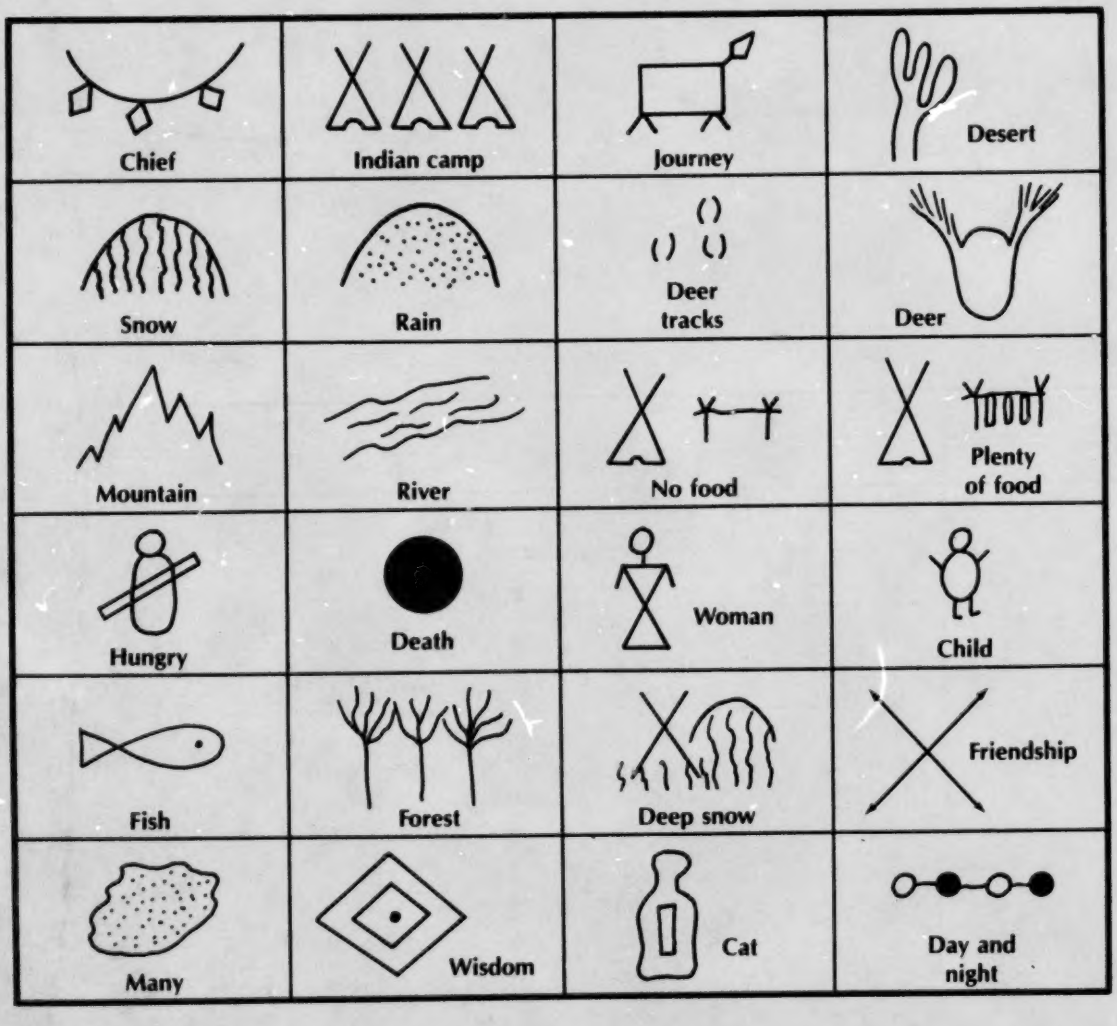
Minnesota: "Whitish or sky-tinted water," "Clouded or turbid water," "clear water." *Dakota:* Minne (water) and Sota (a description of the sky on certain days).

Missouri: "Muddy water." Name of a tribe living at the mouth of the river. Algonkian (Fox) word.

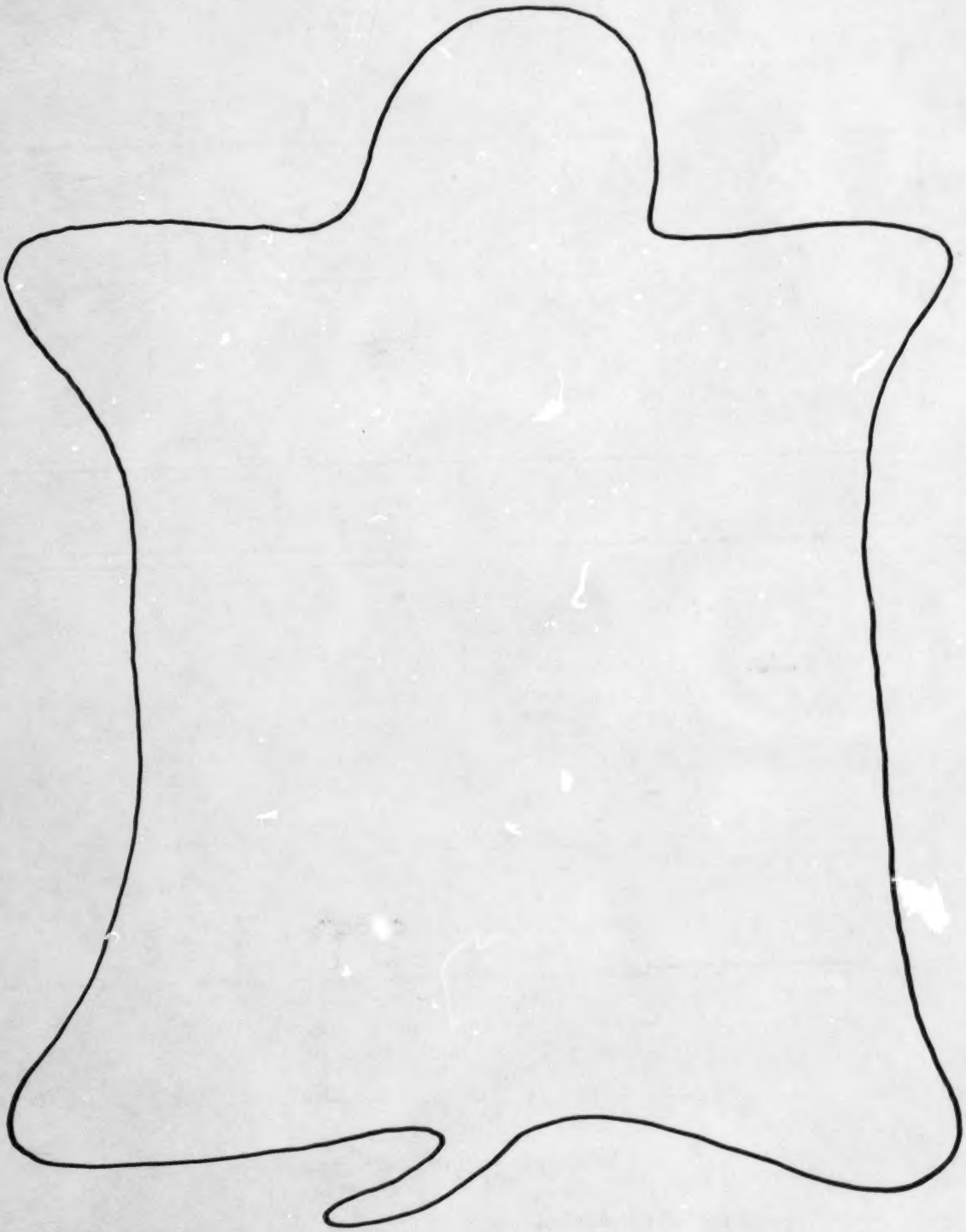
Nebraska: "River not running between high banks but spreading out widely," "Wide or broad river." Siouan (Oto) phrase for Platte River: *Ni* (Water) and *bthaska* (flat).

New Mexico: "Land of Mexitili." Aztec: Mexitili, name of a god. The final syllable, *-ce,* comes from Sanskrit *-ku,* meaning land.

The Chief's Journey



Bearskin



ACTIVITY 3: FELIZ CUMPLEAÑOS

Background: Birthdays are universal. Everyone has one and everyone celebrates in their own special way. This activity demonstrates that, although people speak different languages, they share common celebrations.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Understand that different languages exist.
2. Recognize the language that matches their ethnic background.
3. Sing "Happy Birthday" in Spanish.

Materials: Happy Birthday handout

Teaching time: One hour will be needed to complete this survey.

Task guidelines:

1. Introduce the concept that everyone has a birthday but that *happy birthday* is not always written in the same way. People of different ethnic groups use different languages, as well as English to express the same idea.

2. Make a bulletin board with a different ways to say "Happy Birthday" to each person in the class. Use the language of their ethnic background.

3. Learn to sing "Happy Birthday" in Spanish.

Feliz Cumpleaños

Cumpleaños feliz,	Happy birthday,
Cumpleaños feliz,	Happy birthday,
Te deseamos todos,	We all wish you,
Cumpleaños feliz.	Happy birthday.

Other Ways To say "Happy Birthday"

Heureux Anniversaire (French)
Gratulerer Med Fodsel (Norwegian)
Gratularar Poa Fodlesedagen (Swedish)
Gelukkig Verjaardag (Dutch)
Felice Compleanno (Italian)
Lalucklich Gerburtstag (German)
Feliz Cumpleaños (Spanish)
Feliz Aniversario (Portuguese)
Ukumbusho Wa Siku Ya Uzazi Wa Furaha (Swahili)
Vesele Narozeniny (Czechoslovakian)

How Many More Ways Can You Name?

ACTIVITY 4: THE EAGLE AND THE SERPENT

Background: Part of the communication process is the passing of legends and folk tales on to future generations. Many legends and folk tales exist today because they were passed from parents to their children. Each ethnic group has similar legends and folk tales. This activity discusses an Aztec legend about an eagle and a serpent.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand that different ethnic groups have their own legends and folk tales.
2. Explain what happens in a given legend.
3. Make a temple.

Materials: The Eagle and the Serpent legend, cardboard, glue, beans, seeds

Teaching time: One hour will be needed to complete this activity.

Task guidelines: Begin by writing the following story on the chalkboard: "When the ancient Aztecs tried to select a place for their capital, they looked for a sign that their god had given them—an eagle with a snake in its mouth sitting on a cactus. They found this eagle on an island in the Central Plateau of Mexico. There they built their capital, Tenochtitlan.

1. Have the students read the legend with you.

2. Discuss the legend and the symbol of home described.

3. Show pictures of pyramids and public buildings in Tenochtitlan.

4. Discuss how the Aztecs built pyramids as a base for their temples.

5. Make a mosaic temple out of beans and seeds.

   a. Draw a temple on heavy cardboard.

   b. Glue beans and seeds on the temple.

   c. Explain that beans and seeds are items that the Aztecs could have used to make an art object.

6. Read books and stories about legends in other countries.

ACTIVITY 5: BLACK/AFRO-AMERICAN MUSIC

Background: The performing arts (dance, music, art, drama) are also part of the communication process. Black/Afro-Americans have used the performing arts as a means of expressing their feelings and moods. This activity will examine their use of music to communicate.

African chants and rhythms and field songs provided a means for slaves to communicate to other slaves in distant locations. Since they were unable to travel, go visiting, or keep the communication channels open through other means, this provided a way to do so. Musical instruments were also used. Rattles made from notched bone, drums made out of hollow tree trunks and clay covered with skin, and flutes made from carved bone were used. Music continued to reflect the mood of Black/Afro-Americans after the Civil War. Black music in the United States took the following forms: Spirituals, Minstrel, Post-Minstrel, Ragtime, Blues, Gospel, Jazz, Rock and Roll, Popular, and Classic. Each period had famous songs and famous Black singers and musicians.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand why music is part of the communication process.
2. List musical instruments used by some Black/Afro Americans to communicate.
3. Understand that Black/Afro-American music has gone through many changes and that each type of music reflects different moods.

Materials: Musical Instrument Ideas

Teaching time: Two hours will be needed to complete this activity.

Task guidelines:

1. Discuss how music, dance, drama, and art were used as a way of expressing feelings and moods. They provided a way of expressing emotions and sharing them with others.
2. Discuss the history of Black/Afro-American music and how it was used as a communication tool.
3. Make musical instruments, using original materials.
4. Play different types of music (spirituals, jazz, blues, etc.). Discuss how the music reflected the circumstances the Blacks were experiencing. For example, play African rhythms, ethnic dances or music by famous Blacks such as Billie Holliday, Louis Armstrong, Ray Charles, or Stevie Wonder.
5. Use musical instruments and make up dances that express the music. Discuss how the students feel when they hear a piece played. What do they think the musician is trying to say to them?
6. After listening to each song, discuss the following questions:
   a. What emotions are expressed by the music?
   b. How does the music make you feel?
   c. What does the music make you think about?
   d. Do you like or dislike the music? Why?
7. Contrast past and present music. What emotions and feelings are the present musicians conveying?

Musical Instrument Ideas

Drums

1. Cover an oatmeal box with paper
2. Cover a clay pot with skin and fasten it with rubber bands

Rattles

1. Cover a light bulb with papier-maché and paint it with African designs or to look like a gourd. Break the bulb so that the rattle makes a noise.
2. Use gourds or fill jars, paper towel and toilet paper tubes with beans, rice, etc., cover them with papier-maché and decorate them. Put in different amounts of beans or rice to make different sounds.

Flutes

1. Make a flute by carving holes into a hollow wood or bone with a sharp knife.
2. Use existing children's whistles.

Strings

1. Place rubber bands between Tinker Toy sticks and strum.
2. Stretch rubber bands between slots in a shoe box.

RESOURCES

Films

Afro-American music, first heritage. C. G. West, 1969, 16 min., color. Explores the music of Blacks in West Africa and America.

A Black experience. DIBIE, 25 min., color. Traces Black American folklore.

Black music in America. LOCA, 1971, 28 min., color. Traces Black American music through the performances of great Black musicians.

Felipa: North of the border. LCA, 1973, 17 min., color. Presents story of a young Mexican American girl who teaches her uncle English so that he may get a driver's license.

The man who wanted to fly. CORP, 11 min., color. Presents a Japanese folktale about a man who wanted to fly.

Paul Lawrence Dunbar: America's first Black poet. PFP, 1972, 23 min., color. Depicts story of the first Black recognized as a poet, produced on the hundredth anniversary of his birth.

Filmstrips

The Black experience in the arts. Schloat Products, four filmstrips, sound. Describes artists Dean Nixon, Charles Gordone, James E. Jones, and Jacob Lawrence.

The funny little woman. WWS, filmstrip with cassette. Presents a Japanese folk tale about a funny little woman and the magic paddle that made her the richest person in Japan.

Scott Joplin: The king of ragtime. Spoken Arts, four color filmstrips, four cassettes, eight duplicating masters, and teacher's guide. Cites Scott Joplin's contributions to the world of ragtime.

World myths and folktales. Coronet, eight filmstrips and records. Relates ancient myths and folk tales to dilemmas, feelings, and actions of people today.

Records

African and Afro-American drums. Children's Music Center.

Afro rhythms. Educational Activities.

Ethnic dances of Black people around the world. Educational Activities.

Unit 3: Life Styles

Understanding the life styles of individuals and ethnic groups is another means of understanding our multicultural society. *Culture* has been defined by anthropologists and sociologists as one's way of perceiving, believing, evaluating, and behaving (Goodenough, 1976). Culture gives us a life style of our own that is different from any other group. In fact, a person's membership in a group or country of origin can be identified through his or her life style. Life style includes how important the family is, what responsibilities the family members have, the traditions the person follows, the daily habits of the individual, and the importance of education, health, jobs, and money to maintain the life style. Through the years, these life styles, within and among ethnic groups and individuals, have undergone changes. This unit is comprised of sample activities that discuss life style components within ethnic groups. However, there is also an American life style in which all Americans participate to some degree.

TEACHING CONCEPTS

- Family
- Health
- Education
- Occupation
- Social patterns
- Dress
- Food

DESIRED OUTCOMES

1. To respect the diversity of all life styles.
2. To understand traditional and contemporary life styles.
3. To understand similarities and differences between individual and group life styles.
4. To understand the strengths and values of family, health, education, dress, and food.
5. To be aware of how age is a factor within an ethnic group.
6. To understand the development of enclaves.

ACTIVITY 1: FAMILY*

Background: The family unit has traditionally been important in most ethnic groups. This activity provides a way for students to obtain a better understanding of their families and the life style that their family and their classmates' families have had in the past and present. Parental assistance may be needed to complete this activity.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand the meaning of family and the life style of their family and other families.
2. Relate interesting facts, stories, and traditions about their families.

Materials: Family Tree handout and Family Interview handout.

Teaching Time: This activity will require 1½ hours to complete.

Task Guidelines:

1. Introduce the Life Style unit by giving the students a global picture of what the unit is going to be about. *Life style* includes the family and all things involving the family such as traditions, food, housing, jobs, behaviors, attitudes, and anything else that involves their way of life.
2. Explain the family tree to the class. How is the family like a tree? Are all of the people on the family tree alike? Do the members of the family tree have the same last name? How do some people get their last names? How did people get their names years ago? How do family trees grow?
3. Have each student act as a reporter and interview family members. Have the family complete the Family Tree and Family Interview handouts. (This activity could be completed as a group effort in class. Put each question on a chart so answers given by the students can be recorded.)
4. As a class make a chart of the answers the students have to questions 1, 5, 7a, 7b, 7c, and 8 on the Family Interview handout. Compare the answers and discuss how the families are alike.
5. Have each student question his or her family about an interesting or funny thing that happened to the family. Have the students tell the story into a tape recorder and keep the tapes in a listening center so all class members can listen to them. Have each student draw a picture about the story. Show the pictures to the class and have the students use their pictures as a visual aid to tell their stories.
6. List family traditions. Make posters of traditions of different ethnic groups. Do any ethnic groups have similar traditions?
7. Use books and filmstrips to tell about other families and to develop insight into the relationship of the students' families to others.
8. Discuss the fact that families are alike and different in many ways.

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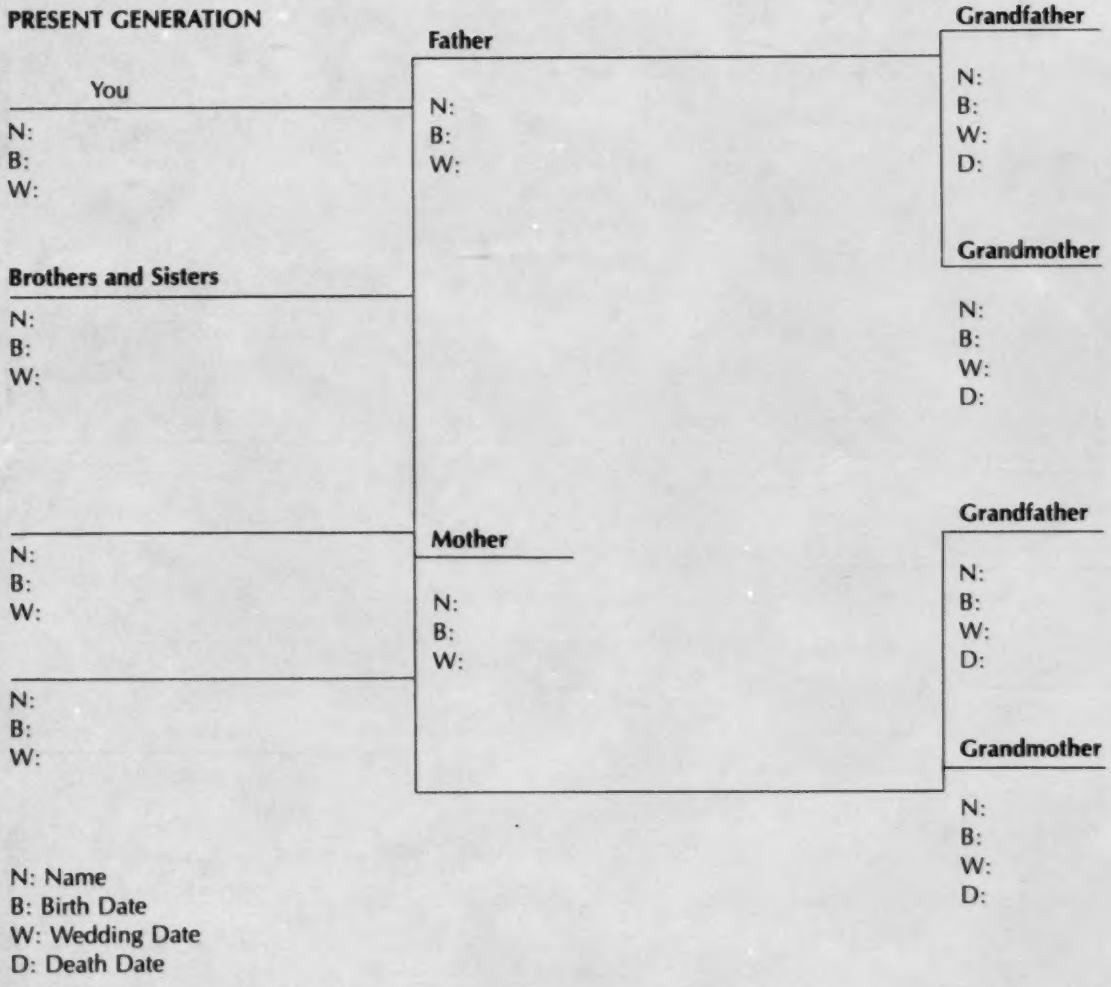
*Adapted from Pritchard, Linda, *Tracing individual ethnic sources, grades 4–6*, 1979, pp. 3–7.

Family Tree



N: Name
B: Birth Date
W: Wedding Date
D: Death Date

Family Interview

1. The names of the people who live in my house are: _____

2. I have _____ grandparents. Their names are: _____

3. I have _____ aunts and uncles. Their names are: _____

4. I have _____ first cousins. Their names are: _____

5. I have _____ pets. I call them: _____

6. The following funny story happened to someone in my family: _____

7. Interesting facts about our family include:
   a. Favorite ethnic foods: _____
   b. Favorite thing to do together: _____
   c. Special facts about our family: _____

8. We have lived in _____ homes. They have been in the city(ies) of: _____

9. Our special holidays are: _____

10. Our family celebrates these holidays by: _____

ACTIVITY 2: CLAN GAME*

Background: Most of the early Indian tribes of North Carolina were matrilineal, meaning they belonged to their mothers' families. Many tribes also had clans, which were largely kinship or family groups. The people within the tribe belonged to their mothers' clan. The following activity has the students experience what it is like to be a clan member.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand what a clan is and what it means to belong to a clan.
2. Create their own clan and conduct the responsibilities of the clan.
3. Understand the importance of kinship.

Materials: None

Teaching time: One hour will be needed to establish the clans and set up the rules. The activity will be continued for several days.

Task guidelines:

1. The Cherokee had seven matrilineal clans. They were called Deer, Wolf, Wild Potato, Paint, Blue, Long Hair, and Bird.
2. Find pictures of the symbols of the seven Cherokee clans or draw pictures of these symbols.
3. Divide the class into groups. Each group will be a "clan" and act as a clan for a week.
4. Each clan will pick a name. Use animal, bird, or plant names.
5. Design a symbol that will stand for the group. Paint a picture of this symbol.
6. Have the clan members sit together. Each clan will choose a leader to act as head of the clan and to represent the clan. Clan heads will form a class or "tribal" council.
7. Each clan should set down some basic rules and regulations they expect their members to follow. These should conform to rules of the school and the classroom. The Class Tribal Council should meet to formulate regulations for the entire class. Any clan members who misbehave will not be disciplined by the teacher. The other clan members will decide on the form of punishment for the offender.
8. Each clan will work together as a cooperative unit in carrying out tasks assigned to the class. They will also eat together.
9. In physical education activities involving teams, team members will belong to the same clan.
10. At the end of the unit discuss with the students the importance of kinship groups, in this case clans. Ask them how this kind of family system is like their family or ethnic group and how it is different.
11. Enhance the lesson by showing films and filmstrips that further an understanding of how and why people live in groups.

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*Adapted from *An ethnic studies guide and resources manual for the Carolinas*, U.S. Office of Education, 1979, p. 127. (Ed 183 494)

ACTIVITY 3: JOBS

Background: The occupations of American parents are basically the same. This activity has students identify their parents' occupations and determine whether Japanese parents have different occupations from other parents.

Objectives: At the concusion of this activity, the students will be better able to:

1. Identify the principal jobs of American parents.
2. Understand that different ethnic groups have the same occupations.

Materials: Reference books, socks, material scraps, yarn.

Teaching time: Two hours will be needed to complete this activity.

Task guidelines:

1. Have students name their parents' occupations. Make a list on a flip chart.
2. Have students look through reference books such as *Families and Social Needs,* have them look at filmstrips such as *American Families,* and have them talk with Japanese adults and parents to find out about what kinds of jobs they have.
3. Make a list of the jobs Japanese Americans are doing.
4. Compare the two lists and note similarities and differences between the lists.
5. Make sock puppets or paper sack puppets.
6. Role play the jobs of Japanese American parents. If the students have difficulty, have them role play a job and the class can guess what job is being demonstrated.
7. Discuss the fact that people from every ethnic group can enter an occupation.

ACTIVITY 4: DRESS

Background: Different ethnic groups wear native costumes as well as traditional American clothing. One such ethnic group is the American Indian. This activity has the students experience what American Indians wore in the past and what they wear today.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Identify past and present clothing of American Indians.
2. Understand that clothing is one aspect of a person's culture.

Materials: Large brown bags, construction paper, seeds, sea shells, hickory nuts, acorns.

Teaching time: Two hours will be needed for this activity.

Task guidelines:

1. Ask the students what clothing they think of when they think of American Indians. Is that what Indians wore in the past or is that what they wear now? (Past costumes were functional and depended upon the materials available, money system, styles, etc. Today's costumes have the same restrictions but the materials, money system, and styles have changed.)
2. Construct two Indian costumes, one from the past and one from the present.

Past:
Use a large burlap or brown bag for a loin cloth, skirt, shirt, or dress to symbolize the original dress of Indians. Have students cut out the clothing and sew or staple it together. Decorate them using tempera paints. Make Indian designs on the clothing. Make additional items such as head bands, jewelry, or moccasins. Decorate using the same designs. Select designs from one tribe. For the jewelry, string beads, beans, shells, or nuts to make necklaces and bracelets. Alternatively, divide the class into small groups and have each group make a costume from a different tribe.

Present:
To symbolize a present day costume use everyday clothes. Jewelry, braids, and moccasins may also be worn or a formal costume can be used.

3. Discuss how the costumes are the same and different. Are the materials used different? Are the styles different? Is the usability and practicality of the costume different?

ACTIVITY 5: FOOD

Background: Ethnic groups are often identified by their traditional foods. Different foods are associated with the Chinese, Japanese, Mexican Americans, American Indians, Puerto Ricans, and Black/Afro-Americans. This activity introduces the students to foods that are traditionally associated with ethnic groups.

Objectives: At the conclusion of this activity, the students will be better able to:

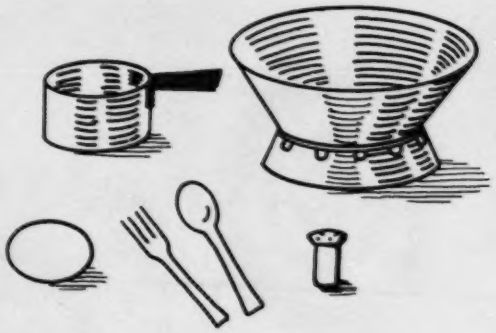
1. Name foods that are traditionally associated with an ethnic group.
2. Understand that people who belong to an ethnic group don't eat just those foods identified with that group.

Materials: Cooking utensils, food.

Teaching time: The time for this activity will vary according to how many foods are cooked in class.

Task guidelines:

1. Ask what foods the students think of when the following ethnic groups are named: Black/Afro-Americans, Chinese/Japanese Americans, American Indians, Mexican Americans, and Puerto Ricans. Assign students to research what foods belong to a given ethnic group. Make posters representing the different ethnic group foods.
2. Ask if the students think that an ethnic group only eats food that is traditionally associated with that group.
3. Make an Asian American lunch. Have students bring in woks or electric skillets, oil, vegetables, cooked rice, and meat. Stir fry fried rice and beef with broccoli following the recipe below. Fortune cookies make a fun added touch for dessert. Teach the students to eat with chopsticks.
4. Discuss that the stir fry technique and chopped foods are commonly associated with Asian cooking, but that people from all ethnic groups enjoy this type of meal.



Recipe

4 cup boiled rice	soy sauce
5 pieces bacon	salt
6 green onions	1 egg

1. Cut bacon in 1 inch strips and brown in pan.
2. Cut onions in ¼ inch pieces.
3. Remove most of the oil from pan and add onions and rice. Brown, stirring constantly.
4. Add one egg and stir.
5. Add soy sauce to taste.
6. Can add ham, shrimp, chicken, peas, if desired.

RESOURCES

Films

The angry prophet: Frederick Douglass. NCBEE, 1970, 24 min., color. Traces the career of Frederick Douglass.

Autobiography of Miss Jane Pittman. LOCA, 1974, 110 min., color. Shows story of the life of Miss Pittman.

Benjamin Banneker: Man of science. EBEC, 1971, 9 min., color. Presents story of the inventions of Benjamin Banneker.

Bishop Turner: Black nationalist. EBEC, 1970, 9 min., color. Traces Black nationalism movement in America and the influence of Turner.

Body and soul—Part I: Body. BFA, 1968, 24 min., color. Presents Black American contributions to sports.

Body and soul—Part II: Soul. BFA, 1968, 28 min., color. Presents Black American contributions to music.

Booker T. Washington. OP, 1951, 18 min., b/w. Details the life and accomplishments of this famous educator.

Chicano from the southwest. EEC, 1970, 15 min., color. Presents a story of a 10-year-old Mexican American boy and his conflict between the traditional attitudes of his father and the modern attitudes of his brother.

Diary of a Harlem family. PBL-NET, 1968, 20 min., b/w. Depicts frustrations and problems of a Harlem family.

George Washington Carver. ART, 1959, 12 min., color. Presents Dr. Carver's speech before the U. S. Congress on his research with peanuts.

Go to tell it: A tribute to Mahalia Jackson. Pehnix, 1974, 34 min., color. Portrays the joys and triumphs of Mahalia Jackson's life.

I have a dream ... the life of Martin Luther King. BFA, 1968, 35 min., b/w. Shows story of King and what contributed to his dedicating his life and leading his people.

Jackie Robinson. SF, 1965, 26 min., b/w. Portrays story of the life of Jackie Robinson, the athlete and businessman.

Marian Anderson. LES, 1953, 27 min., b/w. Explores the life of this young singer.

Miguel up from Puerto Rico. LCA, 1970's color. Describes Miguel's discovery of the advantages of being bicultural.

One People. Anti-Defamation League, color and animated cartoon. Depicts the contributions of ethnic groups.

Puerto Ricans' homeland. SEF, 1970's, 9 min., color. Contrasts the island of Puerto Rico's villages and cities.

To be somebody. Atlantis Productions, color documentary. Depicts minority women finding jobs in an unfamiliar Anglo world.

Two factories. LCA, color, 30 min., 1970's. Contrasts a Japanese and American factory and tells about the cultural differences.

Weapons of Gordon Parks. MGHT, 1968, 28 min., color. Describes this artist's poverty, family, early jobs, experiences as a Harlem teenager, and photography and writing profession.

Filmstrips

American families. Coronet. Six filmstrips, three records. Describes daily activities and family life of six urban American families.

Black leaders of the twentieth century. International Book Corp. Ten filmstrips, color and sound. Depicts biographies of Black leaders in diverse fields.

Indian cultures of the Americas. EBEC. Six color sound filmstrips. Presents vital phases in the development of Indian cultures.

Los Puertorriquenos. Schloat. Two color sound filmstrips. Presents Puerto Ricans telling about their lives.

The Puritan ethic: Then and now. Schloat. Four color filmstrips, program, guide, and records. Explores the effect of the Puritan philosophy on twentieth century lifestyles and institutions.

They have overcome. Multicultural Multimedia Services. Five sound filmstrips. Presents stories of Gordon Parks, artist; Claude Brown, author; Dr. Dorothy Brown, surgeon; Dr. James Comer, psychiatrist; and Charles Lloyd, jazz artist.

Unit 4: Immigration and Migration

Immigration means people moving from one country to another country, and *migration* means people moving from one location within a country to another location within the same country. These terms seem relatively simple but there were complex reasons why people immigrated or migrated. Not all immigration/migration was voluntary. The following chart shows when the largest number of people immigrated/migrated from particular countries.

Immigration/Migration to the United States

Colonial (1607-1820)	Old Immigration (1820–1880)	New Immigration (1880–1930)	Post-World War I (since 1930)
England	Germany	Italy	Indochina
France	Ireland	Russia	Germany
Scotland-Ireland	Scandinavia	Austria-Hungary	Canada
Spain	China	Poland	Mexico
Holland		Greece	Puerto Rico**
Germany		Japan	
Africa*			

*Most immigrants from Africa were physically forced to immigrate.
**People from Puerto Rico are already U.S. citizens so they are migrants.

This table shows the countries from which the majority of the people came during these four periods. However, people came from all over the world, particularly when there was extensive land and many jobs available.

TEACHING CONCEPTS

- Forced/voluntary immigration/migration
- Settlement patterns
- Reasons for movement

DESIRED OUTCOMES

1. To undersand how and why people from different ethnic groups immigrated to the United States.
2. To understand how and why people from different ethnic groups migrated within the United States.
3. To understand that all people did not come to the United States voluntarily or willingly.
4. To understand that some people received more assistance than others.
5. To understand that some people continued using their life styles and languages.
6. To understand the settlement patterns of different ethnic groups.
7. To understand that there were people living in the United States before immigrants arrived.

ACTIVITY 1: ETHNIC GROUPS IMMIGRATE/MIGRATE*

Objectives: At the conclusion of this activity, the students will be better able to:

1. Identify groups who were forced to immigrate/migrate and groups who voluntarily immigrated/migrated to and within the United States.
2. Compare experiences of different groups of immigrants/migrants.
3. Identify factors that influence immigration/migration.
4. Identify and discuss factors that still influence migration in this country.

Materials: Immigration/Migration worksheet and reasons for Immigration/Migration handout.

Teaching time: One hour will be needed for this activity.

Task guidelines:

1. Introduce Immigration/Migration unit by giving students a global picture of what the unit is all about. Explain that people moved from other countries (immigration) and moved within this country (migration). Explain that many different ethnic groups live within our country and most came from other countries many years ago. Of course, each year many additional people come to the U. S. Also, each year, people move from one city within the U. S. to another.
2. Explain what *immigration, migration, majority, restricted, burying grounds,* and *exported* mean.
3. Present the background information on forced and voluntary immigration/migration.
4. Read the *Immigration/Migration of Five Ethnic Groups* handout to the class. Discuss it by answering the questions on the Immigration/Migration worksheet and by referring to the chart on the reasons for immigrating/migrating.

Reasons for Immigration/Migration

Many reasons brought people from other countries to the United States and encouraged people to migrate within the country.

Reason	Asian Americans	Blacks	American Indians	Mexican Americans	Puerto Ricans
Adventure	X	X	X	X	X
Land	X		X	X	
Work opportunities	X	X	X	X	X
Marriage	X				
Slavery		X	X		
Floods, Famine, Drought, Disease	X		X		
Family					
War	X		X	X	
Economic factors	X		X		
Political factors	X		X		
Forced to move		X	X		
Easy to move			X		X
Opportunity for happier life	X	X	X	X	X
Education	X	X	X	X	X

Immigration/Migration of Five Ethnic Groups

PUERTO RICANS

Puerto Ricans migrated to the mainland United States. They came to the mainland because as citizens it was easy to do so. The majority came after World War II when jobs were available to unskilled and semiskilled workers. They settled mainly in New York, New Jersey, and Illinois and in large east coast cities where their group identities and language could be maintained.

AMERICAN INDIANS

Most Anglos and a few American Indians believe that the American Indian moved to North America over 30,000 years ago. It is believed that they came across the Bering Strait from Asia and eventually settled in North and South America. However, the American Indian has primarily migrated. As European immigrants arrived in the 1700's and later, the American Indians were pushed west and ultimately were forced to give up land they had and, in some cases, they were restricted to reservations. They also moved if they needed to find food or if disease struck the tribe. Otherwise, they wanted to remain close to their burying grounds. American Indians can be found throughout the U. S. Some American Indians believe that the Great Spirit created them here in the United States.

BLACK/AFRO AMERICANS

Black/Afro Americans were forced to move from Africa to the U. S. and other countries. They were taken as prisoners and were often traded for war supplies and food or were sold into slavery. The African people were crowded onto ships where they were kept in chains, abused, given very little food and water, and where disease was rampant. A few Africans did choose to immigrate and were early settlers and explorers, but most Blacks were brought forcibly and were sold or traded to southern plantation owners to work in fields and as domestics. Before the Civil War, Blacks moved west under force with their owners as laborers for western plantations or as laborers on steamboats or they escaped to the north, the "Promised Land." After the Civil War, Blacks voluntarily migrated west and north as homesteaders.

MEXICAN AMERICANS

The Mexican American immigrated to the U. S. from Mexico or became U. S. citizens after the southwest area was annexed. Immigration mainly occurred after the 1848 United States-Mexican War. Most Mexican Americans lived in the southwestern U. S. and are, therefore, able to keep family ties in both the United States, and Mexico. Although 80% live in California, Texas, New Mexico, Arizona, and Colorado, thousands do live in industrial cities around the U. S. They moved to the U. S. to find better jobs and a happier life. Many illegal Mexican immigrants came across the border and still other Mexicans were brought into the U. S. on a temporary basis to do a job and then chose not to leave. Many illegal immigrants had children while in the U. S. and their children are legal U. S. citizens.

ASIAN AMERICANS

Asian Americans immigrated to the United States primarily because they wanted jobs, a better way of life, and a chance to earn money to take back to their countries. In the 1800's, war, famine, floods, and drought in South China were threatening the family and clan traditions and culture. The Chinese moved to the U.S. and other countries because of the economic conditions and because they desired better living conditions. Chinese Americans volunteered to migrate east as railroad laborers and after the railroad was completed they moved north and east as inexpensive laborers for farmers and industries.

The Japanese emigrated to the United States for the same reasons as the Chinese. Also, because families were important to the Japanese, and because at first there was only one Japanese woman in the U.S. for every 24 men, many women moved to the U. S. as picture brides. Marriages were arranged between families after the man had seen a picture of the woman. These women became known as picture brides.

After the Korean War and the Vietnam War, many additional Asians immigrated because of economic and political conditions.

Immigration/Migration Worksheet

Asians

Indians

Blacks

Mexican Americans

Puerto Ricans

People moving from one location within the same country

People moving from one country to another country

Use the above answers to complete the following questions:

1. To immigrate means: _____
   _____
   _____

2. To migrate means: _____
   _____
   _____

3. The following groups voluntarily immigrated to the United States:
   a. _____
   b. _____
   c. _____
   d. _____

4. The following group was *forced to immigrate* to the United States:
   _____

5. The following groups *migrated* within the United States:
   a. _____
   b. _____

ACTIVITY 2: SETTLEMENT PATTERNS

Background: Ethnic groups have settled in different regions around the country. Where people settle usually is determined by where previous members of their ethnic group or family have already settled, but not always. Anyone can settle most anywhere. This activity explores where particular ethnic groups live and some of the reasons why they chose that location.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Transfer data to a map.
2. Identify areas in which ethnic groups reside.
3. Compare and contrast urban and rural ethnic groups in today's society.

Materials: Data cards and map of the United States.

Teaching time: One hour will be needed for this activity.

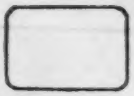
Task guidelines:

1. Explain to class that they will be constructing maps showing the distribution of different ethnic groups throughout the United States. After dividing the class into groups, have each group make a map representing all the different ethnic groups. These maps will be highly generalized.
2. Hand out Data Cards on where American Indian, Asian Americans, Blacks, Mexican Americans, and Puerto Ricans can be found. Distribute maps of the United States to the students. As a class, identify the states named on the Data Card Sheet.
3. After completion, display the maps on the bulletin board. Each group should briefly explain the maps, pointing out the areas where the group members lived.
4. Discuss the following:
   a. Which states seem to have many people from different ethnic groups? Why? (e.g., on the coast; jobs available)
   b. Why do you suppose that some ethnic groups seem to live in only a few states? (e.g., near other people from the same ethnic group; close to mother country)

Data Cards

American Indians

- The largest populations are found in Oklahoma and the Southwest.

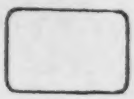


Asian Americans

- Found primarily in New York, Hawaii, and California.

Black/Afro-Americans

- Found throughout the United States, primarily in large cities.

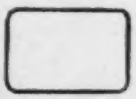


Mexican Americans

- Found primarily in California, Texas, New Mexico, Arizona, and Colorado.

Puerto Ricans

- Found primarily in New York, New Jersey, Illinois, and other large east coast cities.



Map of the United States

Adapted from Pritchard, Linda, *Tracing Individual Ethnic Sources, Grades 10–12*, 1979, p. 30.

ACTIVITY 3: LIN FAMILY SITUATION*

Background: People move to the United States for various reasons. Some of them are or were quite young. This activity has the students experience and think about what it would be like to move to a new country by oneself.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Understand what experiences an immigrant had to face and contend with.
2. Verbalize ways that you would prepare for the trip and draw items that would be important to take on the trip.

Materials: Lin Family situation

Teaching time: One hour will be needed to complete this activity.

Task guidelines:
Situation: The year is 1900. The Lin family is heavily in debt to the local landlord and what food can be bought, after paying the rent, is insufficient to live on. The parents decide to send Li Jen-hua, the youngest son, to the United States to work and send money back home.

1. Pretend your group is the Lin family. How would each of you feel about sending Lin Jen-hua to a distant and strange land?
2. If you were Lin Jen-hua, how would you feel about leaving home? How would you feel about the heavy responsibility placed on your shoulders?
3. If you were Lin Jen-hua, how would you prepare for your journey?
4. Have each student describe the problems that he or she might expect to face in the United States.
5. If you were leaving for a distant land today, what things would you most likely take? Draw these items. If you were moving to a new country in 1900, what would you take? Draw these items. Would you select items as if you were moving to the city or to the country? Make a master list of the items the students drew. Discuss which items might be more practical than others to take along and why. Did you select hunting tools or personal items like soap, hat, blankets, or cooking utensils? How did the year make a difference in what you chose to pack?
6. Enhance this lesson by showing films and/or filmstrips of families immigrating to the United States.

*Adapted from Wei, William, *Prejudice and ethnocentrism: A curriculum and resource manual for elementary school teachers*. Illinois State Office of Education, 1978, 71–72.

RESOURCES

Films

Nation of immigrants. Metro-Media Producers, b/w. Portrays a living story of immigration to America.

Puerto Rican migration. SEF, 1970's, 9 min., color. Explains Puerto Ricans' migration to big cities and the problems they face.

Storm of strangers. McGraw-Hill, b/w. Discusses immigrant Americans on the lower East Side of New York City.

Filmstrips

Immigration: The dream and the reality. Schloat. Six color filmstrips, program guide, and record. Presents a story of immigrants seeking the American dream between the Civil War and World War I.

A nation of immigrants. Guidance Associates. Filmstrip, record, and guide. Traces immigration from the time of the Puritans to the present.

TO THE TEACHER:

The sensitive and often unpleasant issues of racism, prejudice, and discrimination are addressed in the following unit. Because of the sensitivity of addressing these issues and the risk of offending some individuals, there may be a tendency to avoid these emotionally laden problems. When these issues are not included in instructional materials, students are deprived of guidance in addressing such complex issues.

The issues that the American social structure addresses successfully should be presented to the students. However, the problems of society must also be presented and analyzed as well, since these are issues the students must inevitably face. Otherwise, students are denied the meaningful information they need to address contemporary problems and work toward the resolution.

Unit 5: Prejudice and Discrimination

Prejudice, a set of rigid and unfavorable attitudes toward a particular group or groups, is learned when a person does not know all of the facts or disregards the facts. Sometimes, individuals will have contact with a group and sometimes they are told about a group, but without additional knowledge and experiences with an ethnic group, a clear understanding of it cannot be obtained. Prejudice can be overt—very open and obvious—or covert—very subtle and unknowing. Often, prejudice will be exhibited through discriminatory behavior because of a person's ethnic background, race, or religion.

These activities will help students understand that all people have prejudices, but that by becoming sensitive to others and trying to appreciate their culture, they can learn to recognize and avoid prejudice.

TEACHING CONCEPTS

- Overt/covert discrimination and prejudice
- Stereotypes

DESIRED OUTCOMES

1. To understand that everyone has experienced discrimination to some degree.
2. To understand that degrees of discrimination exist.
3. To understand that discrimination exists between and within groups.
4. To understand that feelings are internalized.
5. To understand alternatives for dealing with prejudice and discrimination.

ACTIVITY 1: ORANGE EXPERIMENT*

Background: This activity introduces students to the concept of prejudice. It teaches them that even though things appear more alike than different, unless things are identical to each other, they do have distinguishing characteristics. Although it is not very important to recognize the individual qualities of oranges, it is important to recognize the uniqueness of every person.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Explain the term *stereotype*.
2. Discuss how we know that individuals are not alike.
3. Understand that people are unique.

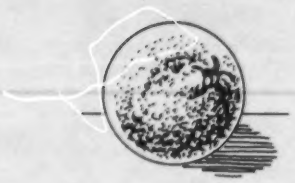
Materials: Five oranges, sack (apples may also be used and make the task easier).

Teaching time: This activity will require 20 minutes to complete.

Teaching guidelines:

1. Introduce the Prejudice/Discrimination unit by telling the class verbally the information in the introduction and then explain the term *stereotype* (believing that all members of a group are alike.) Discuss the tendency we have to put people into general categories. Explain that many times we lump people together as though they were all alike. It often is unfair. If I say all kids are the same, would you agree? Do you know that some people really feel that way? Discuss these questions.
2. Tell the students they will take part in an experiment.

   Each of us, whether young or old, whatever color we are, is unique. I want you to take part in an experiment with me. (Pass out oranges to five students. Tell the students to make friends with the orange in front of them and to introduce their friends to the rest of the class.) Before we can introduce our new friends, we must get to know them. Each of you please take one minute of complete silence and become well acquainted with your friend, so well acquainted that you can pick it out of a crowd.



3. Have the students point out the unique, identifying characteristics of their oranges. The teacher should do one first.

   Now that we have had time to get to know our friends, let me introduce mine. Boys and girls, please meet my friend, Gertrude or Sylvester, etc. Gertrude is from Oregon and doesn't know too many people here, so she would like you to be her friend also. When she was young, she fell off an orange tree and has a little scar by her mouth. It doesn't hurt her anymore and many people think it is a dimple. Gertrude is a real neat person and I hope you will get a chance to know her as well as I do.

4. Put all the oranges in a bag and see if students can find their "friends" among all the oranges.

   We were talking earlier about how we lump people all together and think they are the same. Well, oranges were pretty much the same until we made them our friends. But now that we have taken the time to really get to know our friends, do you think you will be able to find your friend from the bunch of oranges?

   Roll the oranges out of the bag and invite the students to find their friends.

   The last orange should be my friend, Gertrude. In case it is not, the teacher says, someone has my friend, and usually the student unsure of his or her friend will exchange oranges with the teacher.

5. Culmination of the activity should reemphasize the purpose. Discuss that even oranges that are so much alike have enough differences so that we can tell them apart.

   The trick is we've taken the time to get to know each orange. Now if you hear someone say, they're all alike, you'll know that this is not true. The person saying it just has not taken the time to get to know their friend.

*Adapted from Pritchard, Linda, *Tracing individual ethnic sources, grades 4–6*, 1979, pp. 60–61.

ACTIVITY 2: OVERT PREJUDICE*

Background: Prejudice can be expressed overtly. One example of blatant prejudice is in Dr. Seuss' book, *The Sneetches and Other Stories*. In this story, the sneetches verbalize their feelings about belonging to a particular group and then draw conclusions on how to resolve their group differences. This activity will help students gain a better understanding of prejudice and the nature of prejudice.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand and recognize the nature of overt prejudice.
2. Identify and discuss ways to deal with overt prejudice.

Materials: *The Sneetches and Other Stories* by Dr. Seuss.

Teaching time: One hour will be needed to complete this activity.

Teaching guidelines:

1. Read the story, *The Sneetches* by Dr. Seuss. Before reading the story, the teacher may wish to tell the students that, while he or she is reading, they should pretend to be Plain-belly Sneetches. Explain to them that there are two kinds of Sneetches who live in the land of the Sneetches—the Star-belly Sneetches and the Plain-belly Sneetches.
2. *Page 3*—Before you begin reading, ask the students, "How do you think the Sneetches with the plain bellies feel? Why? How do you think the Star-belly Sneetches feel? Why? We really don't know exactly how they feel but they are giving us clues as you have pointed out. Let's begin reading and find out if we are right."
3. *Pages 4–5*—Read through the pages, then ask, "How are the Star-belly Sneetches treating the Plain-belly Sneetches?" If *prejudice* is not used as a word to describe the action of the Star-belly Sneetches, ask if the students think the Star-bellies could be prejudiced. You might want to add that because the Star-belly Sneetches will not play with the Plain-bellies, it is because of prejudice: Looking at someone and having an opinion about him or her without even knowing him or her. The Star-belly Sneetches were not born prejudiced. How did they learn it? Look at the pictures and maybe they will give you some clues. If they have not included in their responses copying from older Sneetches, you may wish to do the following:
4. Ask if you can use someone's name—seek a volunteer. Proceed with page 4. This big Star-belly Sneetch is James and the little Sneetch is his brother. Because the baby brother is just learning how to live, he copies many things from James. In this picture James is teaching him how to treat Plain-bellies by the way he is acting. He has not told his brother to do what he is doing, but the brother thinks everything he does is right.
5. Thank the child whose name you used and congratulate him for being such a good sport by loaning his name to the Sneetch.
6. Ask if you can borrow three other names. Select three, then assign them to the Star-belly Sneetches playing ball on page 5. The story goes like this: Betty and Ramon were two little Star-belly Sneetches who frequently played with Plain-belly Sneetches until Myeko moved into their neighborhood. Myeko told them they should not play with Plain-bellies because the Plain-bellies were bad. She added that the Plain-bellies would beat them up and steal all their toys. Betty and Ramon, because they did not know what prejudice was, believed Myeko and began to treat the Plain-belly Sneetches unfairly.
7. The students may ask how Myeko became prejudiced and you might add that she had a bad experience with two Plain-belly Sneetches. Now she thinks all Sneetches with plain bellies are bad; e.g., two Plain-belly Sneetches tripped her on the way home from the store and made her break her eggs.
8. *Pages 6–7*—Read through, then ask, "How do you think the Plain-bellies feel? Since you are Plain-belly Sneetches, what are you going to do?" Acknowledge responses. Suggest it might be well to tell the Star-bellies how bad you

*Adapted from *Multi-ethnic activities*, Indiana University at South Bend, 1975.

feel. Maybe they are acting prejudiced because they don't know what it is. Perhaps they have copied the actions of other Star-belly Sneetches so long that they think it is right to act as they are.

9. Read through pages 8, 9, 10, and 11. After page 11, ask the students if they think the Star-bellies will treat the Plain-bellies better now that they have stars. Let's see what happened.

10. Read pages 12–21. What kind of person is McMonty McBean? Do you think he was seriously interested in the Sneetches?

11. Read page 22. Too bad, it seems they have not learned a lesson. They're all alike now in one way. What way is that? (sad)

12. Read page 24. They did learn their lesson. Even a fish came out of the water to smile at them.

13. How were the Sneetches like people? Point out that they wanted to belong to another group, but finally realized that it was best to be themselves.

14. Lead a discussion of experiences that students have had when they behaved like the Sneetches.

ACTIVITY 3: COVERT PREJUDICE*

Background: Prejudice can occur without people realizing it. They may say something or provide a half truth that makes others feel a certain way or develop a particular prejudice. This activity shows how, without knowing it and even when you are trying your best, you can give unclear facts or even not give all of the facts, which can prejudice others.

Objectives: At the conclusion of this activity, the students should be better able to:

1. Understand and recognize the nature of covert prejudice.
2. Identify and discuss ways of dealing with covert prejudice.
3. Show that information can become distorted when we receive it from others.

Materials: Portrait of a lady.

Teaching time: One hour will be needed to complete this activity.

Task guidelines:

1. This activity can be done with a single copy of the sketch on page 45 but two or three copies work better if this activity is being done with a group of eight or more students. Give students a copy so they can easily follow the activity and keep one copy for yourself.

2. This game is played like the game of telephone. Select five class members and send four of them out of hearing distance.

3. The first individual in the group of five is given the picture and a copy of the "Instruction Sheet." (See following pages.) He or she is allowed 3 minutes to study the picture and to remember five facts about it.
   Note: The sketch used is drawn so that one may perceive it as a picture of a younger woman or older woman.

4. When the signal is given, the first subject returns the instructions and sketch to the teacher. A second student is returned to the room and the first person is told to describe the picture according to the points he or she has been asked to remember. The second student may ask questions.

5. When the first subject has described five points about the picture (or whatever he or she can remember) to the second, the second student is asked to tell the details to the third, and so on until the description has finally been heard by the fifth student.

6. The fifth student is then asked to tell the whole class the description of the picture. The points he or she makes are noted on the chalkboard and a line is drawn after the last item. When the fifth subject has finished reporting, the fourth student is asked to add any points. The picture is then shown to the group and the five points on the instruction sheet are read to them.

*Adapted from "Perception and the Transmission of Information" exercise in *Intergroup communication—Experiences and activities*. Compiled by the Urban and Ethnic Section, Illinois Office of Education, pp. 10–13.

General discussion is encouraged by the teacher who uses the objectives of the lesson as his or her guide. Participants should be encouraged to discuss what meanings the exercise has for them and the implications of the experience for their work situation at home. At the close of the discussion, the teacher summarizes and brings out these points:

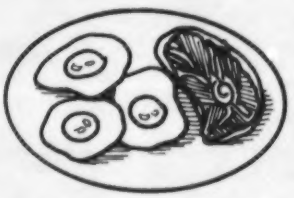
1. Individuals react to the same picture with different responses. Personal history and "mental set" play an important part in determining the kind and quality of perception in social situations.
2. Information can be readily distorted when one person transmits it to another. The communicator's perception of what the person is trying to communicate and that person's ability to communicate play a part.
3. The listener's readiness also affects how well the information and attitudes are conveyed.
4. Partial information can cloud our feelings and knowledge about a person or group of people.
5. We can be prejudiced covertly, without really knowing it is happening, just because all the facts are not known.

ACTIVITY 4: GREEN EGGS AND HAM

Background: Judging something by its appearance can be deceiving. Prejudices are formed or people are discriminated against when judged too quickly and too superficially. This activity demonstrates prejudice when a person reacts to a food without trying it.

Objectives: At the conclusion of this activity, the students will be better able to:

1. Understand the term *prejudice*.
2. Discuss what it means to discriminate against something just because it looks different.



Materials: *Green Eggs and Ham* by Dr. Seuss, yogurt, spoons.

Teaching time: One hour will be needed for this activity.

Task guidelines:

1. Read *Green Eggs and Ham* by Dr. Seuss. Discuss the story. How did Sam feel about the green eggs and ham? Why did you suppose he refused to eat them? What made him try the food? How did he react after trying the food?
2. With the help of another adult, role play the following situation (T = Teacher; A = Adult):

   T. Offer yogurt (or blueberry muffin mix) to another adult.
   A. I won't eat that because it looks funny.
   T. Why does it look funny?
   A. Because it is different from anything I've ever eaten.

   Allow students who know what the food is to encourage the adult to taste the unstirred fruit-flavored yogurt.

   A. Eat a bite of yogurt and make a face.
   T. Use fruit flavored yogurt. Stir the fruit into the yogurt. Comment that your first impression is not always the way it really is. Encourage the adult to try a bit of fruit flavored yogurt.
   A. Eat a bit of yogurt. Mmmm. This is good. It is not the same as the last bite.

   (You can use blueberry muffin mix instead of yogurt. It looks gray and ugly until it is baked into muffins. Then it looks good and tastes good.)
3. Discuss the role play situation. How did the adult feel about trying a new food (shy, apprehensive, against it)? How do you feel when you meet someone who is different from you?
4. Ask the class what lesson can be learned from this role play situation? Solicit answers. Make the point that first appearances are not always what they seem. The look and taste of the unstirred yogurt was very different from what it really was like (stirred). People can also be different from what they seem when you meet them or try to get to know them.

ACTIVITY 5: JUAN'S FIRST DAY IN AN AMERICAN SCHOOL

Background: This is an activity which most of the students can identify with in some way. They may have been discriminated against or they may have been involved in discriminating against another student. Most of the students in the class will be able to identify with being in a new situation for the first time and wondering how they would fit in.

Objectives: At the end of the activity, the students will be able to:

1. State how they think a person would feel if he or she were discriminated against.
2. State why they feel students discriminate against one another.
3. State how they can help to make new students feel welcome in school.

Materials: *Juan's First Day in an American School.*

Teaching time: Approximately one hour will be needed for this activity.

Task guidelines:

1. Before reading story, tell the students that this is a story of a Cuban boy who goes to an American school for the first time. Tell them to pretend as they listen to the story that they are Juan and imagine how they would be feeling if they were in Juan's place.
2. Read the story, *Juan's First Day in an American School.*
3. After reading the story, ask the students the three questions at the end of the story.
4. If appropriate for the class, discuss the additional questions at the end of the story.

Juan's First Day in an American School

Juan Gomez lived in Cuba for most of his life. Juan is 10 years old. Like his father, mother, younger brother, and sister, Juan has black hair, brown eyes, and brown skin. One day when Juan was only 6 years old, soldiers came to Juan's home and arrested his father. They said he was guilty of trying to write bad things about their government (which is unfriendly to the United States) at the newspaper where he worked. They also accused him of being a spy for the United States.

For 4 years, no one in Juan's family saw or heard from his father. They heard that he had been put into prison. One day Juan had some good news. His mother told him that his father was to be released from prison and that their whole family would be able to move to the United States where his uncle, aunt, and cousins lived. After many days of waiting, a crowded boat took Juan and his family to Miami, Florida, where they were met by Juan's uncle.

After a few days, Juan and his family were allowed to fly to the city where his uncle lived. His father told him that they would be very happy there because the United States was a free country and the family was living together again.

Two weeks after arriving and moving into their apartment, Juan went to his first American school. He was both excited and a little frightened. He was hoping he could make some new friends to take the place of the ones he left behind in Cuba, but he was also afraid because he spoke very little English.

When he arrived at school and went into his new classroom, he met his teacher who spoke Spanish and told him that he was in a bilingual education classroom where he would be taught to speak and write English. There were other Spanish-speaking students which pleased Juan because he was able to talk with them.

At recess Juan left some of his new friends and walked across the playground to get a drink of water. Some boys were standing near the drinking fountain and spoke to him. When he tried to tell them that he could not speak English very well, they started to laugh at him. They called him a "stupid Cuban." "Stupid" was one English word that Juan understood. Soon some girls who had heard the teasing came over and joined in. They started to make fun of the clothes he was wearing, and then one boy sneaked up behind Juan and bent over while another pushed him to the ground. Just then a teacher blew a whistle which meant recess was over, and all of the children ran off to their classrooms. Juan slowly picked himself up off the ground and walked back to his class alone.

QUESTIONS FOR THE CLASS:

1. How would you feel if you were Juan walking back to the class alone?
2. Why do you think the students at the water fountain picked on Juan?
3. If you had been at the water fountain, what could you have done to help make Juan's first day in an American school a happy one?

ADDITIONAL QUESTIONS:

1. If you were Juan, would you feel that your father had told you something untrue when he said the family would be happy in America?
2. If you went to a new school, how would you want the students there to treat you?
3. If you were Juan, how would you feel about leaving all of your friends and relatives back in Cuba, knowing that you might never see them again?

RESOURCES

Films

All the way home. DYN, 30 min., b/w. Portrays a Black couple's attempts to purchase a home in a White community.

Black and White: Uptight. BFA, 1969, 25 min., color. Explores social and economic differences between Blacks and Whites.

Black people in the slave South, 1859. EBEC, 1972, 11 min., color. Depicts harsh treatment of slaves by the plantation owners and politicians in 1850 in the South.

Can we immunize against prejudice? Anti-Defamation League, b/w. Presents three parental methods used to prevent prejudice in their children.

Harriet Tubman and the underground railroad. MGHT, 1964, 54 min., b/w. Shows Harriet Tubman's role in the Underground Railroad, her personal story, and the conflicts felt by slaves in their flight to freedom.

I'm a man. MGHT, 1970, 20 min., color. Explains why John Barber and other Black intellectuals turned to violent militancy.

Martin Luther King: Montgomery to Memphis. Anti-Defamation League. Presents a documentary of the civil rights leader.

Minority youth: Angie. BFA, 1970's, 11 min., color. Relates personal feelings of a young Mexican girl and the prejudice she sees against the Mexican American.

A morning for Jimmy. NUL, 1961, 25 min., b/w. Presents story of discrimination occurring while a Black youth seeks employment.

Of Black America: Black history: Lost, stolen or strayed. BFA, 1968, 54 min., color. Reveals Black-White relations in America.

Segregation Northern style. Anti-Defamation League. Discusses the difficulties Blacks have buying homes in White neighborhoods.

Skipper learns a lesson. Anti-Defamation League, color. Presents story of a girl and her dog who refuses to associate with other dogs because of superficial differences.

A slave's story: Running a thousand miles to freedom. LOCA, 1972, 29 min., color. Shows William and Ellen Craft's escape from slavery.

A time for burning. McGraw-Hill, b/w. Portrays the American conscience struggle in Omaha, Nebraska, in the 1960's.

The toymaker. Anti-Defamation League, color. Presents story of two puppets who are friends until they find out that they are "different." The toymaker helps them understand their differences.

To live together. Anti-Defamation League. Explores the difficulties experienced by children at an interracial summer camp.

The victims. Anti-Defamation League, b/w. Discusses Dr. Benjamin Spock's diagnosis of prejudice in children.

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Filmstrips

The Black rabbits and the White rabbits: An allegory. Schloat, 41 frames, sound. Portrays the rebellion of black rabbits when they are subjugated by white rabbits.

Exploding the myths of prejudice. Schloat. Two color filmstrips, program guide, and record. Invalidates common prejudices by presenting facts, figures, and explanations.

How to close open housing. Sunburst Communications. Color filmstrip. Shows problems a wealthy black rabbit faces when buying a house in a white rabbit neighborhood.

Prejudice in America: The Japanese Americans. Japanese American Curriculum Project, San Mateo, CA. Four filmstrips. Tells about the wartime evacuation and present-time problems of Japanese Americans.

Scapegoating/impact of prejudice: Understanding prejudice. Sunburst Communications. Two color filmstrips, records, and teacher's guide. Defines scapegoating, contrasts it with discrimination, and presents an historical examination of scapegoating.

Seeds of hate: An examination of prejudice. Schloat. Two color filmstrips, program guide, and record. Explores prejudice in two ways—those who are prejudiced and those who are victims of prejudice.

Stereotyping/master race myth: Understanding prejudice. Sunburst Communications. Two color filmstrips. Explains many dimensions of prejudice.

What is prejudice? Schloat. Two color filmstrips, program guide, and record. Presents the understanding of the inner workings of prejudice, prejudicial decisions, generalizing and overgeneralizing opinions, and rational and irrational ideas and concepts, based on works by noted experts. Five degrees of prejudice are also discussed.

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The Black Scholar (monthly, except July and August). The Black World Foundation, P.O. Box 908, Sausalito CA 95965.

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Girda (monthly). Girda, Inc., P.O. Box 18046, Los Angeles CA 90018.

Indian Historian Quarterly (quarterly). Indian Historical Society, Inc., 1451 Masonic Ave., San Francisco CA 94117.

Indian Voice (monthly). Native American Publishing Co., Box 2033, Santa Clara CA 95051.

International Migration Review. Center for Migration Studies of New York, Inc., 209 Flagg Place, Staten Island NY 10304.

Interracial Books for Children. Council on Interracial Books for Children, Inc., 1841 Broadway, New York NY 10023.

The Journal of Afro-American Issues (quarterly). 1629 K Street, NW, Suite 520, Washington DC 20006.

Journal of Black Studies (monthly). Sage Publications, Inc., 275 S. Beverly Drive, Beverly Hills CA 90210.

Journal of Ethnic Studies. College of Ethnic Studies, Western Washington State College, Bellingham WA 98225.

Journal of Mexican American History. P.O. Box 13861, Santa Barbara CA 93107.

Journal of Negro History (quarterly). Association for the Study of Negro Life and History, 1407 14th Street, NW, Washington DC 20005.

Letras Femeninas Review (twice yearly). Letras Femeninas Review, Box 10049, Lamar University, Beaumont TX 77710.

Negro History Bulletin (monthly). Association for the study of Negro Life and History, 1407 14th St., NW, Washington DC 20005.

Pacific Citizen (weekly). Japanese American Citizenship League, 125 Weller St., Los Angeles CA 90012.

Palante (twice monthly). Young Lords Party, 352 Willis Ave., Bronx NY 10454.

Philippine American (monthly). 395 Broadway, New York NY 10013.

Philippines Mail (monthly). Box 1783, Salinas CA 93901.

Phylon. The Atlanta University Review of Race and Culture, Atlanta University, 223 Chestnut St., Atlanta GA 30314.

Race. Oxford University Press, Press Road, Neasden Lane, London, NW 10.

Research in African Literature (semi-annually). African and Afro-American Research Institute, University of Texas, Austin TX 78702.

Review of American Indians and Latin American Studies (biannually). Center of Latin American Studies, University of Pittsburgh, Pittsburgh PA.

Rican (quarterly). Rican Journal, Inc., Box 11039, Chicago IL 60611.

Samla (biannually). Samla, Alabama University.

Spanish Today (8 issues annually). Cruzada Spanish Publications, Miami FL 33182.

Studies in Black Linguistics (annually). Department of Linguistics, University of California, Los Angeles, CA 90026.

Warpath (monthly). United Native Americans, Inc., Box 26149, San Francisco CA 94126.